THE PACIFIC

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NATURE.

Nature is what we see,
The hill, the afternoon,
Squirrel, eclipse, the bumble-bee;
Nay—Nature is heaven.

Nature is what we hear,
The bobolink,
Thunder, the cricket.
Nay—Nature is harmony.

Nature is what we know
But have no art to say;
So impotent our wisdom is
To her simplicity.

—Emily Dickinson.

THE PACIFIC

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A MEETING OF HIGH VALUE INSPIRATIONALLY.

Annual Meeting of Southern California Congregational Conference.

The annual meeting of the Southern California Congregational Conference, which was held in Long Beach, May 8-10, registered the largest attendance in the history of the conference, and was from beginning to end a meeting of great value and inspiration.

It was held in the new and beautiful edifice of the First Congregational Church of that city, the auditorium of which so invites to worship as to be in itself an inspiration. There is therein an impressiveness which recalls to the traveler some of the great and beautiful cathedrals of Europe. All this along with a fine program made the meeting one long to be remembered and delighted in by all who were in attendance.

"The Working Church" was the conference theme, around which centered all that was said and done from the opening addresses on "Religious Education" to the closing address on "The Religion of the Spirit."

Under "Religious Education," Secretary Miles B. Fisher of the Sunday School and Publishing Society gave the first address, speaking on "Organizing the Sunday School for Efficiency." He urged for each Church a Committee on Religious Education, so that there might be a correlation of all that is done in religious education—through effectual mutual organization and an intimate and constant relation. It was urged also that there be a more proprietary interest by the Church in the Sunday-school; the financing of the school by the church, and the broadening of its function and carrying of its work on into the week.

Superintendent Kenngott, speaking on "The Teaching Function of the Church," said that this should be central, and his judgment was that if we are to be successful in this we must take the best out of the parochial school. The most successful preaching, he contended, was that which was on the level of the comprehension of the child. Adults will listen to such preaching. Dr. Kenngott made a plea for Christian Endeavor societies as a means of supply for the church. But they should be built up under the supervision of the church and not centered as they often are around some individual and therefore precarious as to tenure. Dr. Kenngott urged personal evangelism and all in all the putting forth of such effort as to make it possible no longer for it to be said that it required seventeen to bring one into church membership. Reference was made to the Bible narrative in which it is said that one came to Jesus to be healed, borne by four—four to one being quite an advance over seventeen to one.

Mrs. Lucy J. Bassford of Los Angeles spoke on "The Relation of the Graded Union and the Community Training School to the Church." The thought was that we are in the reconstructive period of the Sunday-school. The call is to move forward to the same high standards that are found in the public schools. There must be trained teachers and such an extension of time for the work that the school be not crippled in the great work it is called to do. Religious and intellectual training must go hand in hand.

Miss Rose Scott, an experiecned worker with the young people in the Presbyterian churches of Los Angeles, spoke on "The Teacher as an Educational Power." Emphasis was laid on the personality of the teacher as the potent thing. The teacher who is wholly intellectual will fail. The qualities of the teacher will be reflected by the class. The teacher is an intermediary between the human and the divine.

The closing address under "Religious Education," was given by President Blaisdell of Pomona College on "The Christian College and Its Challenge to the Church."

In his introductory remarks President Blaisdell told the conference that it was "coming to its own." About twenty-five years ago it had laid the foundations of the college and today the graduates of the college were of far-reaching influence in church affairs. For instance, the moderator of the conference was a Pomona graduate as was also the chairman of the board of trustees of the influential church entertaining the conference.

With reference to the work the church was called to do in and through the Christian college, President Blaisdell said that it was imperative that the young men and young women be given the fundamental interpretations of life. We are not prepared to lead unless we have gone beneath the surface. It was maintained also that the youth of the land must be supplied with the mightiest motive, and that this can be only by means of the church and the college in co-operation. See to this, and the world will have brave and far-seeing and far-serving soldiers of humanity.

The session the first afternoon closed with an animated discussion of Christian Endeavor. Mr. Howard L. Brown, a member of the First Congregational Church of Los Angeles, was on the program for an address on "Christian Endeavor as a School for Christian Service." He spoke out of his experience as a Christian Endeavorer, and very convincingly, showing that the time was at hand for Congregationalists in California to take hold of Christian Endeavor and put their impress on it more powerfully both for the good of Christian Endeavor and Congregationalism. It was stated that at the present time six of the nine counties in Southern California had Congregationalists as presidents of the county unions, and that one-third of the 63 officers in the state were Congregationalists. But the need is for churches and pastors to have a more intimate relation and heartier interest. Mr. Brown told of his conversion through Christian Endeavor, of his widening interest in things religious through it. It was here that he became interested in missions. He said that the Quiet Hour had done much for him; and that it was through Christian Endeavor that he has learned to practice systematic

giving. Today, he remarked, California has more comrades of the Quiet Hour and more tithers than any other state. Attention was called to the fact that Christian Endeavor had unquestionably shown itself in instances near and far to be a fine training school for leaders in church work.

Mr. Paul Brown, the C. E. field secretary for California, was called out and testified to what Christian Endeavor had done for him when at the age of sixteen he was in danger of drifting as so many boys do drift. He was tempted to drop out of church and Sunday-school. But Christian Endeavor laid hold of him at that critical time and gave him a new interest and enthusiasm in church work.

The Rev. W. B. Thorp, pastor of First Church, San Diego, bore hearty testimony to the worth of Christian Endeavor in that church. With them the most active and most out-reaching work in the way of personal evangelism had been done by their C. E. Society. For one thing, they had gotten hold of the blue jackets and now many of them were seen at church service every Sunday. Mr. Thorp expressed the wish that other departments in his church had a similar out-reach.

When one speaker declared that Christian Endeavor was not spiritual enough, many were moved to declare to the contrary. The Rev. W. H. Haunaford of Ventura remarked "First the natural, then the spiritual." He thought of his Christian Endeavorers as he thought of his children. They needed to be carried for a while, but there was nothing better worth carrying. Give attention to them and they will give attention to the church.

The Rev. H. B. Roberts, pastor of Mission Hills Church, San Diego, bore witness that in his experience none were more ready nor more eager to serve, and that only guidance was needed.

L. F. Holmes, pastor at Venice, stated that Christian Endeavor was the greatest single factor in his church; that one-third of the attendants at the prayer meeting were Christian Endeavorers, and that C. E. was a real spiritual force in Venice.

The pastor of Bethany Church, Los Angeles, remarked: "I don't know what we would do in our church without Christian Endeavor."

The Rev. H. B. Mowbray of San Bernardino stated that the Christian Endeavor societies in his church were doing well, but asked, "What about those I can't get in?" To this question Mr. Paul Brown replied that there were weak spots in Christian Endeavor, and that each church and pastor should work to make it fit the special needs. Something should be done to make Christian Endeavor grip a larger number; and it was suggested that there be affiliated with it all those things which relate to the culture of the young people in the church community. C. E. is pliable; it is not iron-clad, and pastors can make it what they desire it to be to fit the peculiar needs of their fields.

Among the sessions in which there was the greatest interest was the one in which there were addresses on and discussion of methods of church work. Mr. Ellis Fisher, the treasurer of First Church, Los Angeles, spoke on "The Administration of the Finances of the Church." Mr. Fisher is the expert treasurer of a large corporation, and the conference was privileged to sit at his feet and learn from his experiences therein and as treasurer of a church with 2200 members. About $40,000 are handled by him annually for the church. It has been found best to have only one treasurer. But there are in addition to a board of seven trustees, a benevolence board of seven and a finance committee of seven. Mr. Fisher said that "How to reach the four or five hundred persons in the church" had been quite a problem. The first step it was said was to get them in a brotherly way more vitally linked with the church. It had been his experience that in order to enlist people in general in giving more special information was needed. Touch their sympathies if possible. For instance at a time when it was thought that the First Church of Los Angeles had been pumped dry of money the Anti-Saloon cause was allowed presentation. The people had special information; they saw the need; were touched and responded in a fine way.

Great tact is needed in the financial work of the church, remarked Mr. Fisher. "If a regular contributor writes me that I am wrong in my accounts, I am dead wrong—though I may be certain I am right." In remarks concerning the use of the duplex envelopes he stated that the same numbers were not kept for the same persons year after year except number one always for Madame Day. Number thirteen had been returned several times when it had been sent out, and was sent out no more now. Mr. Fisher thinks the duplex envelopes in the homes are a good and constant reminder to those who give only to the current expenses that they are not doing their whole duty. Every time they tear off and throw away the side for benevolences this reminder comes. Among the amusing experiences was the one when a woman who was to be absent from the city for a time cancelled her pledge and closed her letter with the words: "I pray the Lord will watch over you till I return."

Speaking on "The Care of the Church Records and Membership Roll," Mr. F. M. Taylor of Pasadena emphasized the importance of the work and the need for faithful, consecrated persons to do it. He set forth as one of the duties that should be laid on the church clerk "the keeping of tab on members" so that they should not drift away without effort to hold them in the church and for the church work. He expressed the opinion that one special reason why people who entered into membership lost interest soon in the church was due to the fact that great attention was often given them to get them in and very little attention given thereafter.

Mr. Dell A. Schweitzer of Los Angeles in an address on "Oversight of the Material Equipment," counseled the same business-like care that men give their own things. He told of the remarks of a banker, when a church had paid the interest on its notes without notice, that this was a very unusual thing for a church to do—that usually several notices had to be sent, much to the aggravation of men of strict business principles. Mr. Schweitzer advised all the churches to take compensation insurance lest loss come upon them in case of accident to workmen.

Mr. Albert M. Dole of Pomona spoke on "Reaching and Enlisting the Men of Our Churches." The thought centered around Jesus and his methods—around first those words, "And I if I be lifted up will draw all men unto me." Then, approach men naturally—do as we do in other organizations. As to the religious message, let it be positive. And always in all our ways and dealings show that we are practicing the presence of Christ.

"The Win One Movement" had hearty commendation by the Rev. John B. Toomay of Chula Vista. He told of its origin in Park Street Church, Boston, under Dr. Conrad and of its effectual working there and elsewhere. Only

a few came to Jesus in the days of his earthly ministry unless they were brought. Too many church members are asleep at the loom. The need is that all be at work. Mr. Toomay quoted Dr. W. H. Day of Los Angeles as remarking when some had spoken to him of the unwisdom of many workers that the trouble was in lack of willingness—not in lack of wisdom in doing it.

Mrs. J. H. Lash of Pasadena spoke concerning the "Work of the Woman's Missionary Society" in this symposium on "The Working Church." In the beginning of her very impressive address she commended Asilomar highly, urging that each church send a representative to the summer conference there on Missions. As to the monthly meetings in the local church she urged better programs—challenge the capabilities of the best and most talented women in the churches, as the clubs do the best women in the communities. Less than one-fourth of our women are interested in missions. But to listen monthly to talks on missions is far from enough. We must look to the education of the boys and girls. But as we move to this it should not be forgotten that they are hero-worshipers, and we shall fail unless we put before them that which will stir their enthusiasm. The dramatic instinct in the young is strong. Use it! Really, most churches are only playing at their job! Plans are at hand suitable for use even in the smallest church! In the course of her address Mrs. Lash remarked that we worked the returned missionary, the men and women home on furlough, too hard, while we ourselves sat in our seats and attempted nothing.

There was special interest also in the symposium by leading laymen on "The Laymen and the Church." Judge Frank S. Forbes of Los Angeles led in this symposium—telling what to do and how to do to decrease crime among young men. He stated that 80 per cent of the persons who came before the county judges were between the ages of 16 and 22, and that crime was increasing rapidly despite the churches and the schools. The cigarette was spoken of as thoroughly bad. Recently there had been before him a boy from a fine family who had gone deep into crime after four months of cigarette smoking although of good qualities before that habit was contracted. Four out of five who had come before him at one time recently were so intoxicated when they committed the crimes that they did not know what they were doing. It is not surprising that Judge Forbes expressed great regret over the fact that there were in Los Angeles county church members who were working against the prohibitory amendments to be voted on in November.

Dr. Charles Lockwood of Pasadena, an eminent and busy physician, gave a fine address on the conservation of health, outlining the achievements in the medical profession and in public movements for the elimination of the deadly diseases so prevalent in our country in earlier years. It was stated that in a few decades the percentage of deaths from diphtheria had been decreased from 84 to 11; those from scarlet fever from 89 to 11; and that those from tuberculosis had been decreased more than one-half. He declared that the superman would be born if the world were made free from disease for four hundred years. The body should be regarded as sacred as the soul. And the nation that best conserves the health of its people will triumph industrially.

Mr. Samuel W. Packard of Pasadena, a retired member of the legal profession, told of the great work done in Rescue Missions — of the wonderful transformations wrought in the lives of men "down and out," who had come within the reach of these missions. Mr. Packard is connected with the Rescue Mission in Los Angeles; was for several years connected with the work in Chicago and spoke accordingly out of a rich and satisfying experience during years of earnest effort.

Mr. Frank A. Miller, of the far-famed Mission Inn at Riverside, spoke concerning the religious features of the Inn, telling of his belief years ago that a business, such as he conducted, founded on a historical background with a religious coloring would endure, and that the theory had become a fact. He told of the Easter morning service each year on Rubidoux at Riverside, of the idealism of it and how wonderfully it had laid hold of the people of the city without as well as within the churches. He suggested to the churches that Thanksgiving day be idealized and thus be made to appeal more strongly to th epeople.

At the request of Mr. Miller, Mr. D. B. Hutchins then read "The Vision of Antonia the Clockmaker"—enforcing beautifully the sentiment, "Where no vision is the people perish.

But time and space fail us in our effort to carry to the readers of The Pacific conception of this impressive, fruitful conference, to the meetings of which people went by the hundreds from early morning till late at night. Under the caption of "The Church and the Nation," Dr. James D. Eaton, for many years an American Board missionary in Mexico, gave that excellent address on "Our Nation's Responsibility to Mexico," which is printed in full in this number of The Pacific. The Rev. Edgar R. Fuller of Bakersfield, whose splendid record in Kern county for nearly twenty years will go down in Congregational history, spoke persuasively on "Our Christian Duty in the Philippines and Our Colonial Possessions." His address we print next week. The annual sermon by the Rev. Dr. Fox of Pasadena, which we print this week, was given with unusual winsomeness. Never in the j udgment of many did Dr. Wm. Horace Day of Los Angeles speak more forcibly than he did on "The New Pan-Americanism and the Gospel of Christ." A summary of his suggestive address, replete with the spirit of the statesman, will be found in The Pacific this week. With great intentness a large audience listened to the Revs. W. B. Thorp and R. B. Larkin on "The Attitude of the Christian Church to the Preparedness Propaganda." We give an outline of their addresses. The Rev. George A. Andrews, the new pastor of Plymouth Church, Los Angeles, late from New England, spoke with great thoughtfulness and with winning delivery on "The Dynamic of Unused Forces." There is a reserved, unused force in every man waiting for something to call it into action—just as in Revolutionary days the memorable words of Patrick Henry stirred to action the men who laid the foundations of our republic. When men and women get to a condition of selflessness and they are filled with the spirit of Christ, they are energized and it is then that they do great things. Paul said, "I can do all things through Christ who strengtheneth me."

It is not surprising that with such addresses as these when the closing evening was reached minds and hearts had been prepared to respond to two addresses in such a manner as to mark the high point of the conference inspirationally that evening. The Rev. Charles H. Huntington who has been taking the work of the Rev. Henry Kingman for a year at Claremont spoke very impressively on "The Power of the Personality of Christ," an outline of

whose address appears elsewhere. Then finally came the Rev. Dr. R. C. Brooks on "The Religion of the Spirit."

Dr. Brooks led up to what he had to say on this subject by sketching the religion of the prophets of Old Testament times, indicating the contribution which they had made to religious thought and life: The mind of man is made to know God; how man may know God and what does God require of man.

Because the ancient Hebrews found God within, found him in human experience, they found him in Nature and in History. The prophets were able to meet the higher needs of the people because they were in touch with God and man. From Amos and Hosea on down to Jesus the God-given message to man was: Religion is righteousness; and righteousness is religion. Religion is loving-kindness; it implies a love that wills only to do good,—unbreakable and undiscouraged, that will not let go. It is reverence—reverence not only toward God, but for all that is true and beautiful and good. Man is made for reverence as the flower is made for fragrance, as the harp is made for music. And never is reverence a posture of the body; it is an attitude of the soul.

Again: Religion is holiness. This is not to be interpreted in terms of the outer life, but of the inner. Every act is sacred if the servant is consecrated. Love is holy; hate is of the devil; falsehood is of the devil.

With epigrammatic sentences Dr. Brooks sent his hearers away deeply impressed with the thought that a man is not a Christian because he has ideas about Christ, because he has a creed, but because he is an incarnation of the Christ-spirit. "He that hath the Son hath life." And ever the call is: Come! Follow me—dare to be like me! Be prophets of the spirit, exponents of the ideal!

CONFERENCE NOTES.

An invitation to hold the next annual meeting in Ontario was accepted.

The Rev. Dr. Meredith and Mr. G. W. Marston were chosen as delegates to the next National Council.

The registered attendance of delegates and visitors was 423. The delegates, ministerial and lay, numbered 280.

President Blaisdell of Pomona College was named as preacher for next meeting and the Rev. E. S. Hill as alternate.

The conference declared unanimously in favor of the prohibitory amendments which are to be voted on in November.

The conference has had an admirable presiding officer for the year just closed in Mr. Edwin F. Hahn, an attorney at Pasadena.

The work of the Congregational National Societies was graphically presented by Secretaries Wikoff, Hinman, Fisher and Kelsey.

The Rev. George Willett, a retired minister living in Berkeley, who had pastorates in Southern California for many years, was among the visitors.

The report of field worker E. Ellsworth Smith showed a year of great activity and consecrated effort on his part, and with results quite satisfactory to the constiuency. In speaking of the difficulties in the rural regions he told of a region near Los Angeles where scarcely two families are of the same nationality.

The evening the annual sermon was given the sacrament of the Lord's Supper was administered by two beloved veterans — the Revs. James Harwood and John L. Maile.

Superintendent Kenngott stated in his report that there was a fine opportunity for circuit work and suggested that they take two or three circuits in Kern and San Diego counties and make them models.

The report of the treasurer showed that 75 per cent of the apportionment for all causes had been met. The business committee recommended an apportionment of $65,000 for all causes for the current year.

The Ministerial Relief work was presented by the Rev. John L. Maile and a recommendation was adopted which asks that a portion of the profits of the Publishing Society be turned each year into the Ministers' Relief fund.

The Rev. R. B. Larkin of Ontario was elected moderator for the ensuing year. Mr. W. D. Kimball of Long Beach, assistant. Rev. G. F. Kenngott, registrar. Rev. C. Ferrih, secretary and scribe. Miss Sarah Bundy, assistant. Mr. F. M. Wilcox, treasurer and financial secretary.

"There is nothing that makes such demands on a man as honest prayer," remarked the Rev. Ralph B. Larkin at a Service of Prayer and Intercession. "When you pray for God's kingdom to come you pray for something that will cut right across the standards of our age."

The report of the registrar showed 114 churches with a total membership of 17,229. During the year there were 2,293 additions, the net gain being 672. The additions on confession were 987. Thirty-five churches received none on confession, and seventeen none in any way. There were lost by revision and by lack of close pastoral attention 625.

There was quite a flutter of excitement and resultant enthusiasm when Secretary Hinman of the American Missionary Association led to the pulpit platform several Chinese, Japanese, and Negro workers, along with some of the devoted American workers, and introduced them to the conference with a few words as to the work each was doing.

The Rev. Dr. Tracy, for many years an American Board worker in Turkey, made a strong plea for a committee on Armenian Relief to cooperate with similar committees from other bodies and the following named persons were appointed: Messrs. G. W. Marston, J. P. Fisk, F. A. Miller, J. A. Dole, B. F. Tucker, M. P. Devanan, Judge Wilbur and Rev. Dr. Tracy.

The following relating to religious work among the students of the University of California was adopted: "Whereas in the University of California with its 6100 students, four Protestant denominations have already employed a student secretary whose whole time is devoted to the spiritual oversight of the students of that denomination; and whereas the Congregational student group is one of the four largest groups in the University, Be it Resolved that we heartily approve the plan of the Committee on Religious

Work in the University to employ in this capacity Mr. Henry Kingman, graduate of Pomona College and of the Association Institute in Springfield, Massachusetts, and who has conducted varied and successful special work among students in Eastern universities. We therefore commend this enterprise to the Congregationalists of Southern California in the hope that they may bear their full share in meeting the important responsibility. That we strive to increase our gifts to our educational work by the sum of $1,000 to apply to the work and to count upon our Educational Society apportionment.

Miss Sarah E. Bundy, the Superintendent's assistant in the office, gave a word picture of the work as it goes on day after day, showing what a center of activity and source of help and information the rooms at headquarters, at 831 South Hope Street, Los Angeles, are. In his report Dr. Kenngott paid tribute to Miss Bundy as a most efficient and highly satisfactory helper.

When the addresses on the Preparedness Propaganda were given, it was evident that, whatever the relative weight of the arguments for and against, sentiment and sympathy were with Mr. Larkin. When he closed the applause was loud and long-continued. Apparently if a vote had been taken on the propaganda it would have been overwhelmingly against it.

Among the ministers in attendance who are not in the pastorate was the Rev. Dr. James M. Campbell of Claremont who will soon add to the many valuable books written by him one on "Prayer in Its Present-Day Aspects." It will be published in October. Dr. Campbell is spending part of his time now in reading manuscripts and preparing books for publication for an Eastern publishing house.

The Claremont Mission Home was spoken of by the Rev. W. C. Merritt. The fund has advanced from $5,000 to $8,000. The cottage already built is doing splendid service. It is now occupied by Mr. and Mrs. Perkins, returned and disabled missionaries from India. Another cottage is being built with funds given to the college for such purpose and turned over to the Mission Home corporation. A memorial building to the mothers of the Hawaiian Mission is planned for. It is thought that a project so worthy will enlist the needed support.

PAN-NATIONALISM.

Summary of an Address by the Rev. Dr. W. H. Day of Los Angeles at the Southern California Congregational Conference.

Pan-Nationalism is best defined in the promise to a nation's founder, "I will make of thee a great nation, and in thee shall all the families of the earth be blessed."

All Pan-Nationalism aspires to national greatness and beneficent world power. Pan-Slavism desires to unite all Slavic peoples under the leadership of Russia to win ice free ports in the Pacific and in the Baltic, to batter open the closed gateway of Constantinople that it may have adequate share in the world's life and power. Pan-Germanism, represented by the Germanic League, would unite all Germanic elements into a great empire, and, with that power win world dominion. National Greatness! World Dominion! These are the aspirations of European Pan-Nationalism. Pan-Americanism seeks the highest national greatness in the union of heterogeneous peoples coming to our shores. Pan-Americanism as the desire to exert influence upon other nations, as formulated by President Monroe, voiced our determination to protect both ourselves and the weaker American republics from European aggression. Professor Usher tells us that Pan-Americanism means one thing to the imperialist, another to the capitalist, another to the pacifist, but the American people as a whole, it means a chivalric protection of the weak from the strong. It had cost the United States a great struggle to win her independent self-government from the imperialism of the Georges, and at first Pan-Americanism was limited to this hemisphere. Today it is far broader. Within the past fifteen years we have become a world power, we have a world influence we cannot escape. We cannot choose to be free from that responsibility; we can determine whether our world influence shall be degrading or beneficent.

Types of Pan-Nationalism.

Pan-Nationalism may be imperialistic and autocratic or altruistic and democratic.

Russia, Austria and Germany see in Pan-Nationalism world-dominating empire ruled by divine right by the family of the Romanoffs of the Hapsburgs, or of the Hohenzollern. The British Empire began with the imperialistic idea and in the belief of the right of the strong brought under dominion one-fifth of the world's surface. Ever since the American Revolution she has been learning that permanent empire can endure only when founded upon consent of the governed, and the evolution of her Pan-Nationalism, despite her slowness of heart about Ireland, has been altruistic and democratic. Pan-Nationalism in America began as an expression of the right of the people. With little credit to us, it has always been altruistic, in spite of the fact that at times we have given Latin-Americans ground for suspicion that our boasted altruism was a hypocritical pose, that commercial greed or jingo diplomacy expressed the real American spirit. Today our perils which truly threaten the permanence of the nation are within and not without. Despite much hysteria, the danger of war with foreign nations is not imminent. Our real perils are within. Can this country be held true to the ideals of Lincoln the altruist?

Pan-Americanism—Pan-Altruism.

To keep Pan-Americanism a Pan-Altruism is the noble task committed to the American church. Altruism is but another name for the ideal presented by Jesus Christ and may well be called the altruism of the cross. This pan-national task is after all fundamentally a religious task. America is the inheritor of Abraham's promise. God has been saying to us as to him, "I will make of thee a great nation." But the condition of that promise is suggested by his further words, "In thee shall all the families of the earth be blessed." National greatness cannot endure unless all our God-given powers be in subjection to his purpose, that our world influence be beneficent.

Pan-Altruism and Preparedness.

Pan- altruism is not pan-cowardice. Meekness is never weakness, but rather, the holding of great powers under such perfect control that they act in quietness and precision. Whether a nation or a strong man, he that rules his own spirit is greater than he that conquers the other nation's province. We have many points of view about national preparedness. We have criticised the present administration and have asserted our American right to find fault, which is not infrequently in direct ratio to our ignorance of the subject criticised, but some day we as a nation must decide upon the size of our navy and the or-

ganization of our army by the extent to which we will compel male citizens to be trained in arms by just one principle. Will such a policy make pan-nationalism pan-altruism, and because of it, will all the nations of the earth be blessed. "We've got the men, we've got the ships, we've got the money too," and we could build and equip the biggest navy on earth, and we could organize and equip the most efficient army of history, but would that policy bless or curse the nations of the world? It will need clear vision, high faith and a strong will to keep this nation true to its ideal, particularly during the next twelve months; personal journalism, partisan politics and not a little peanut preaching, will judge of candidates and policies from the partisan and personal point of view, and not in the light of this principle,—How shall America's world power be most truly beneficent? President Wilson has made mistakes and we may differ very sharply as to the wisdom of the policies of his party, but in the light of this principle, I believe the future will write his name large because under his leadership this country has exercised a truly great self-restraint and we are still at peace with all the belligerent nations and because of that self-restraint can serve humanity as peacemaker and so in us all the families of the earth will be blessed.

Great Opportunity Involves Great Obligation.

It is our task, as followers of Jesus Christ, to keep America true to Him. Kipling sang of "The White Man's Burden.' We may adapt his words as God's message to us,

"Take up the world's vast burden,
Send forth the best ye breed,"

For unto you and unto your children is the promise,—

"I will make of thee a great nation,
In thee shall all the families of the earth be blest.'

"THE ATTITUDE OF THE CHRISTIAN CHURCH TO THE PREPAREDNESS MOVEMENT."

We give here a summary of the two addresses on Preparedness given at the annual meeting of the Southern California Congregational Conference at Long Beach.

The Rev. Willard B. Thorpe, of San Diego, spoke for the preparedness propaganda in part as follows:

"The simple truth about this whole question is that it is a condition, not a theory, that confronts us. The philosophy of non-resistance, which usually underlies the pacifist position, is a theory. As individuals we may experiment with that theory if we choose; but this is no time for the nation to try any such experiments. In the past it has been our policy to maintain such preparations for defense as were indicated by the conditions with which we were surrounded; and that is the only safe policy for any nation or any individual to pursue.

The conditions with which we are surrounded have undergone a very great change within the past few years. Up to the time the war broke out many of us idealists were living in a world of illusions. And there are people who are still in that condition. As I read the pacifist utterances, I am conscious of a remoteness from actuality which reminds me of the solemnly cherished illusions of the Christian Scientists.

It may be thought that in the presence of an exhausted Europe the United States could well afford to remain in her present almost unarmed condition. This may turn out to be the case. But we do not know; and we cannot afford to take any chances. The one thing that ought to be perfectly clear in the light of the history of the past twenty-one months, is that this is not nearly so safe a world for a nation to live in as we supposed it to be two years ago.

That in itself is a sufficient reason for every nation to look more carefully to its defences, and to train the strength of its manhood so that it shall be ready at any moment to be called to the colors if necessary. That is what it is proposed to do. It is the least that we can do, and preserve any sense of national security in the midst of the uncertainties of the present crisis in world affairs.

I am the farthest remove from a militarist; and yet I believe there are times when a nation must fight; when to refuse to fight is to surrender its very soul and be dishonored in the sight of God and man.

And those times are not simply when it is invaded by an enemy upon its soil. There are times when a nation must stand forth as the champion of the rights and liberties of mankind, and when the most splendid thing that can happen to her sons is to give their lives in that conflict.

No man can foresee when that hour will strike for this nation. In the opinion of some of us it has struck already more than once since this war broke out, and has found us with no weapons in our hands, prepared only with words, dallying with theories of arbitration and non-resistance.

Instead of taking an obstructive attitude toward this great and necessary movement of preparedness, the church should demand that these great voluntary training camps which are projected shall be made a splendid supplement to our educational system, so that the young men who emerge from them shall be fine and disciplined specimens of American manhood."

The Rev. Ralph B. Larkin of Ontario spoke against the propaganda, saying in part:

I am not unmoved by the logic of the Preparedness Propaganda. It has in it much that is very appealing. It advocates do not want war but they believe that preparedness is the way to insure peace.

Nevertheless, preparedness has hideously failed in Europe. While it succeeded during several decades in keeping peace, we steadily resisted it. Now that it has failed, we are asked to yield to it.

This war is the legitimate fruit of the Old Order. For us now to surrender to the preparedness clamor is to vote for a continuance of the Old Order. It will add one more serious element of irritation to international relationships. We shall be voting for Europe to go on piling up her armaments. It will make it more difficult for Europe to disarm.

There is a better way. It is that some great nation shall dare to be Christian! No nation yet has ever elected to be consistently Christian. The stage is set at this, the most critical hour of human history. It must be a nation great enough to make its example compelling. Ours is the nation called now — at this juncture of the ages — to play the Christian. It does not mean a policy of supine acquiescence. It means an active outpouring of our life and resources into the task of playing the Good Samaritan to stricken Europe.

China is referred to as a possible example of unpreparedness. But the case is not pertinent. China's unpreparedness is that of subservient incompetence and is not in any sense a thing of principle. The Christian course would be that of sacrificial devotion to world uplift. Once we dare to do it, to accept the risk, without stint, the world

would take note of it. If France had had no great military establishment, but had said to Germany, "We will not fight", I think it is open to great question if a German soldier would ever have set foot across the French frontier.

This nation remitted to China the Boxer indemnity while the other nations retained theirs. And China has been our sworn friend ever since. Men and nations respond to magnanimity. This is the Christian way and it works. And it is the only thing which in the long run will work . This is America's chance. Will she make the Great Refusal?

Who will fight us anyway? Not Europe. When peace comes, Europe will be in no mood to fight. If any of the warring nations seeks soon to plunge into a great war, I believe it would mean revolution. The millions of broken homes will revolt against it.

Japan? Before the war, we were taking 60 per cent of Japan's imports and probably a larger percentage now. She does not propose to kill the goose that lays the golden egg.

Her annual tax of 30 per cent of her income to pay her war debt interest leaves her in no mood to fight.

No. This is the time for a great nation to be Christian. We are the nation to do it. Shall we make the Great Refusal?

THE POWER OF THE PERSONALITY OF CHRIST.

Outline of an Address by the Rev. Charles W. Huntington at the Congregational Conference at Long Beach.

Personal contact with Jesus induced Peter and Andrew and the other original disciples of Jesus to leave their homes and business and follow him. The power of his personality over them increased as they companied with him and learned to know him. He showed such wealth of truth, fresh and inviting. He had rich purity of motive, such noble ideals. He wore well. The longer they lived with him the stronger the attraction of his personality.

I. Looking back across the centuries, what do we see in Jesus?

1. **A man.** Not a god, nor a being half human, half divine. He was God **become man.** As a man he was subject to common human experiences, save sin. Unless he were a genuine man his significance as an example and as Savior is largely lost.

2. **A man who attained complete manhood.** For this he met and conquered temptation. He utilized suffering, learning obedience and being made perfect thereby. He filled out the possibilities of human nature so that he had a character balanced and harmonious. He was the perfect man, **perfectly** human. This complete manhood was an achievement, not a gift.

3. **A man who gave in his personal life perfect disclosure of God.** He showed love at its best, which was in self-sacrifice. He made the character of God clear to men in his unvarying love and insistent endeavor to recover men. He showed the suffering heart of God in the fullest conceivable way—the unremitting service that culminated on Calvary. Jesus was the supreme personality of history.

II. The power of this personality was:

1. **Illumining.** Jesus shows what man may and should become, when his nature is fully and normally expanded.

2. **Alluring.** Man can aspire to nothing conceivably finer than manhood like that of Jesus. Its attraction is irresistible for all who would realize themselves.

3. **Regenerating.** Contact with his quickening personality has the strongest influence toward melting the heart of one estranged from God.

4. **Energizing.** He who yields to the mastery of Christ has Christ resident within him, a dynamic force that makes the highest motives effective.

OUR NATION'S RESPONSIBILITY IN MEXICO.

An Address by Rev. James D. Eaton at the Southern California Congregational Conference at Long Beach.

The topic as assigned to me was "Our Nation's Responsibility to Mexico." And I prefer to think that this was the idea in the minds of the program committee. For, my own opinion is that of the overwhelming majority of the Mexicans themselves; viz., that we are not responsible for the management of the Mexicans of their internal affairs; that our proper attitude is that of a "great and good friend," if you please, who tenders his services in the sincere desire to help compose serious difficulties that have arisen; just as President Wilson, at the outbreak of the Great War, courteously tendered to the European belligerents the good offices of the Washington Government in the interests of international peace.

It is a different matter, to give advice unasked; to interfere in the social, industrial and political conflict which has continued amongst our neighbors with varying intensity for five and a half years and instead of maintaining a discreet neutrality, to show for a time a marked partiality for one of the contestants and then, after his true character has been revealed, to set on him "the dogs of war." In Los Angeles, on Main street, near First, there is a humiliating exhibition of a photograph of Pancho Villa and our Gen. Pershing taken standing together, a broad smile illuminating the face of our general, while a pen and ink inscription beneath suggests that undoubtedly Gen. Pershing will wear a similar smile of satisfaction should he have the good fortune to meet Villa again!

My task then is the pleasing, though not the easy, one of indicating some ways in which our nation may be able to help Mexico to find and follow the path of peace, with justice for all classes, and consequent public contentment and good order, and the material prosperity which the rich natural resources of that country ought to insure her in ample measure.

Our nation is rightly held to have some responsbility in this matter; for (1) we are "next door neighbor" to the other, with a boundary line between the two of over 1,600 miles in extent, nearly one-half of which is purely imaginary, while the rest is a river so drained of its liquid contents, for irrigating purposes, that its name might well be changed to the more truthful appellation, "Rio Chico." (2) Our example, in declaring independence of the mother country, was followed by the other, (at an interval of 35 years;) and our federal constitution was closely imitated by the other. (3) We have had in our favor the Anglo-Saxon genius for self-government, together with a longer experience in administering democratic institutions. Those very institutions of democracy are in great part the fruit of the widespread knowledge of the Gospel which has been proclaimed here since the Pilgrims landed. Their appreciation of the worth of each soul, their emphasizing of the truth that every one must give account of himself to God, developed in them and their descendants a sense of individual responsibility which has tended directly to the maintenance of free government. (4) We are immensely superior in population, in wealth, in generally diffused education, in the spirit of philanthropy, in power of many kinds, so that we enjoy a vastly preponderant influence on the North American continent.

(You will have noticed that I am not saying anything about Christian character or Christian duty or Christian influence; for considerations of that kind need not enter into the question as to what may be the responsibility of the Nation to Mexico. For the nation is not a "Christian" body; and my particular topic seems hardly to belong to the

same family group as the other three subdivisions under the general theme of "The Church and the Nation," unless it might be regarded as in some sort a half-brother to the others, by reason of its relationship to the second parent, the Nation!) The superiority of our own nation in the ways indicated, our possession of such power and influence in the world, carries with it a moral obligation to be of service to our neighbor in need, but in such ways as may be consistent with her rights of domain, her sentiments of national dignity, and her truest welfare as an independent people.

The suggestions about to be made, as to ways of helping Mexico to realize her highest well-being as a nation, may perhaps come in most naturally by considering what ought to be our attitude toward her, in matters civic, social and industrial.

(1). The Civic. Allusion has been made to the fact that our war for independence antedated that of Mexico by 35 years, and that they who began the agitation in the American Colonies had a capacity for self-government superior to that of the Latin Americans. Further, we must remember that the development of civic institutions amongst the Mexicans was greatly retarded by the establishment at intervals of dictatorships, notably that of Porfirio Diaz who dominated public affairs for a third of a century. For much of that period combining in his own person the powers and prerogatives not only of the executive, but also of the legislative and judicial branches of government as well.

Yet through all the years has there been a growing demand from the people that they be given a voice in the direction of public affairs, and an increasing understanding of what such participation involves; until it has become impossible to rule that country with "the iron hand," which some misguided Americans declare to be the only effective method.

In 1912, a year after Gen. Diaz had fled to Europe, I had opportunity to observe the conduct of an election for filling municipal offices in the city of Chihuahua; an election managed by men of humble station in life, in the exercise of newly gained liberty. The rival candidates for the office of mayor were quite evenly balanced in the strength of their respective partizans; and they were understood to be bitter enemies. We of the colonies of foreign residents had reason to fear that there might be serious disturbances, if not during the balloting, then after the announcement of the result. I visited one of the polling places, and found the arrangements to be almost identical with those you are accustomed to in your own cities and towns, and the prevailing atmosphere quite as peaceful as that of the polling place of "Precinct 25" in our beloved Highland Park last week. Besides these grouped about the long table, who were charged with receiving and registering the ballots, there were present volunteer representatives of the opposing candidates, keeny observant of all that occurred. I was recognized by those in charge, one of whom remarked to me in a quiet tone: "We are going to show that we are capable of conducting an election in an orderly manner, and that we are willing to abide by the result."

Some of my countrymen would not have been surprised to hear, on the following day, the popping of rifles in the hands of men who had not had the experience of bowing gracefully to the will of the majority as expressed through the medium of bits of paper; but ballots were not superseded by bullets, and the lawfully chosen mayor was soon inducted into office, and not a word of protest came from his opponents. It was a magnificent triumph of the principle of popular sovereignty, amongst a people who had enjoyed but slight experience of it, and scarcely any training for it.

It has been suggested by a Mexican gentleman living in Los Angeles, that one way in which important aid might be given to his country in training its citizenry for participation in civic affairs, would be for Americans who live there, engaged in business and likely to continue so engaged for an indefinite number of years, perhaps for the rest of their lives, to become naturalized Mexican citizens. Such a step on their part would be highly appreciated by the others, and would inevitably result in the election of some of these naturalized citizens to office as councilmen, mayors, judges, and the like, and even as governors of states. In such positions of honor and responsibility our countrymen would have special opportunity to show the native Mexicans how to administer civic affairs, and incidentally a good chance to promote more cordial relations of mutual good will and helpfulness between the two countries.

In this study it is not easy to draw hard and fast lines. Much of what has already been said under the head of Civics will apply as well to the other divisions. But let something be added under the suggested title of (2) the social attitude.

There is a great barrier existing between ourselves and the Latin-Americans, due to the marked differences in race consciousness, in language, in customs, in religion. One of those differences, that of language, can be overcome in large measure by persistent study, although our countrymen of the old stock are notoriously backward as compared with Germans and other Europeans in acquiring a command of foreign tongues. And when we are able to speak the Spanish, (not "kitchen Spanish," nor the kind learned in "twenty lessons," from a teacher abounding in plausible promises), some of the other parts of the formidable barrier can be lowered, if not wholly removed. It cannot be said too often, nor too emphatically, that until we can speak the language of a people, we cannot appreciate their point of view, we cannot penetrate their inner life, we cannot know what are their ideals, their dominant desires, their affections, their antipathies; in short, we cannot truly sympathize with them. I am glad that so many have begun to study the beautiful and rich and thoughtfully discriminating Castilian tongue; for let us beware of passing swift and superficial judgment upon our brother-men and women with whom we cannot talk heart to heart.

A practical suggestion has been made as to one way in which the nation, almost as a nation, might render most helpful service to Mexico. It is, let our President instruct the United States Ambassador to that country, to make every effort to cultivate the most friendly and cordial social relations between resident Americans and the Mexicans; and let it be made the duty of that diplomat of high rank to get the several U. S. Consuls, scattered over the country but continually in correspondence with his office, to make untiring endeavors to promote a good understanding between their respective groups of nationals and the people around them. It would not be a difficult task. Those groups are denominated in Mexico "Colonias." Thus we had in Chihuahua City the 'Colonia Americana," the "Colonia Inglesa," "Colonia Alemana", "Colonia Espanola" etc., each with its respective consul. At least as often as once each year our American Colony got together by its representatives, (sometimes as many as 60 or 70 men, meeting in the office of the U. S. Consul,) to plan for celebrating the Fourth of July. After the overthrow of Gen. Diaz and the occurence of dissensions amongst those who had voted for Madero, we had one memorable meeting, (the word having been quietly passed to get together at the Consul's office,) when we discussed what should be our attitude toward the divided Mexicans, and drew up a statement to be forwarded to Washington. How perfectly practicable would it be for our consuls to take steps to create or modify sentiment in their several colonies, in line with suggestions and instructions emanating from the office of the Ambassador!

Americans in Mexico who behave themselves are treated with great courtesy by the Mexicans. They are not ostracised socially, but the doors of the best families are open to them. It is humiliating therefore to be obliged to confess that some of my countrymen there do not behave themselves with propriety. They are often rude in speech and manner; they express in public, in the hearing of Mexicans in hotels and railway trains, unfavorable opinions of the people; they often intimate that in time we are bound to control everything down to the Isthmus of Panama; they are insolent and overbearing in their treatment of the humbler employees; and they will even abuse confidence that had been reposed in them through letters presented or other means of introduction.

The Mexican law regarding marriage requires the formal publication of intention by the interested parties in the presence of the proper judge, who then makes a long entry

of data regarding the family history of the man and the woman, eighteen days before they are formally united in the bonds of matrimony. But in the case of persons who are well known in their respective places of residence, and have some influence in business or society, it is common to obtain from the governor of the state an order on the judge to waive that previous notice, or shorten it to a period of one or two days. But Gov. Ahumada, who held his office for a period of ten years under the old Diaz regime and was very popular with Americans, who liked his spirit of promptness and frankness in all dealings with them; (and he, by the way, did a number of kind things for the missionary of the American Board in Chihuahua,) once told me that for a time he was acustomed to favor Americans who wished to contract matrimony under his jurisdiction, but that he had learned to proceed with caution in dealing with such, because of deceptions occasionally practiced by them, and that he was resolved to insist as a rule that they should declare their intentions in advance for the full period prescribed by law, for, said he: "I must protect my Mexican girls."

(3) Now a word as to the industrial attitude, or business relations in general with the Mexicans. A few years ago there was a heated discussion over the matter of the nationality of the employees on the several lines of railroad in Mexico. Most of the companies had been combined in one organization called the Mexican National, in which the majority of the stock was held by the federal government. This opened the way for the demand that the American engineers, conductors, train dispatchers, bosses in the shops etc., be displaced as rapidly as possibe by Mexicans who showed capacity and had sufficient training to take those positions, and that the latter be no longer confined to the positions in which the wages were lower, such as those of firemen, brakemen, mechanics and section hands, and the like. It was a perfectly just demand, and the general manager and his assistants and the division superintendents saw the justice of it; and the broader-minded ones realized that the surest way to make their lines popular and to obtain the loyal service of the Mexicans, was to provide for such promotion to larger responsibility and higher salaries; and soon many of the American employees lost their jobs.

There is no good reason why American stenographers and book-keepers, for example, should be exported from this country to work for mercantile, mining or manufacturing companies over there, at high salaries, when the service could be just as well performed by men educated in Mexico. Some Americans in business there are shrewd enough to study the men in their employ, being on the lookout for youths of talent and capacity, skillful, industrious and resourceful, in order to give to such a chance to show what they can do, and to reward them with merited promotion. Employers of that stamp are taking efficient means to bind their men to themselves in strong bonds of good will, and to make ambitious Mexicans eager to work for American companies. Such far-sighted employers of labor are all too few; but their number can be increased, as already indicated through suggestions conveyed by our ambassador and consuls, and through the creation of a better public sentiment here. Those who will follow the course recommended, can do much to establish closer relations of brotherliness between the two Republics; for the Mexicans are grateful for kindness shown them by wise helpers and sincere friends.

That there are true patriots in Mexico, especially amongst the younger men who are opposing the re-establishment in power of the old Cientifico party, let one instance, of those which have come under my personal notice, serve for illustration.

When Gen. Pascual Orozco made himself a little dictator in Chihuahua, in revolt against the government of Madero, he persuaded the members of the State Congress to sign a document withdrawing recognition from Madero as president, and practically seceding, for the time being, from the federation of states. But there was one exception. Juan B. Rosales refused to sign the traitorous document and he gave his reasons, in articles printed in one of the daily papers. Those communications from his able pen I read with deep interest, and naturally concluded that their author must be a man of somewhat mature years, to have such settled convictions, and a man of great personal courage thus to stand out against all his fellow legislators who were cowed by the dictator.

Six or eight months later, in December 1912, I was attending for an hour or so a Christian Endeavor social given in the hall at the rear of our church in honor of the Mexican pastor, Senor Valencia. There were a number of young men present, not members of the church nor of the society, who had been invited to come for that evening, and who were strangers to me. One of them, in the early twenties, particularly attracted my attention, because of his evident intelligence and pleasing personality; and I asked Senor Valencia who he was. He replied: "Juan B. Rosales." "You surely do not mean the member of the Congress of that name!" "The very same; would you like to meet him?" "Yes, indeed." The pastor conducted me across the hall and introduced me to the young man, the modesty of whose bearing impressed me quite as much as his intelligence and winsome personality had done. I could not forbear expressing to him, in a few words, (while disclaiming all intention to meddle in Mexico's political affairs,) my admiration of his persistent and heroic advocacy of the principles for which he stood.

More than a year after that evening of surprise for me, having become a resident of California, I learned by an Associated Press dispatch that Juan B. Rosales, together with Senor Baca, (a prominent merchant of Parral,) and a third person unknown to me, had been stood against a wall in Jimenez and shot by a platoon of soldiers, under orders from the government, of the dictator Huerta. The perpetration of such an outrage by blinded persecutors on the person of a noble patriot and benefactor of his people, prompts to a reverent quotation of the reproachful words that fell from the lips of our sorrowing Lord: "O Jerusalem, Jerusalem, that killest the prophets and stonest them that are sent unto thee!"

How sorely does Mexico need just such young men of clear vision, of strong convictions, of heroic devotion to the public good! But undoubtedly there are others who in time will come to light as providential leaders of a people who are groping uncertainly after something better than they have yet known; and if the Christians of our land will help to find and educate the boys, (and the girls too) of capacity to become worthy leaders in civic, social and industrial life there; and will do their part to make this nation of ours more sympathetic and patient toward the neighbor nation which, for good and sufficient reasons, lags behind our own in its development, then in time the Mexicans will have learned their lesson; and we shall be glad that we treated them with courtesy and consideration, when it shall appear that Rosales and others like him, did not die in vain.

The special correspondent of "The Outlook" at the Panama Congress of Christian Work, S. G. Inman, reports that a profound impression was made by the remarkable address of Associate Justice del Toro, of the Supreme Court of Porto Rico, not himself a member of an evangelical church, but who went to the Congress at his own charges to make an appeal to the evangelical forces; and who showed by reviewing the history of Latin America, how the democratic ideas of the gospel had been denied her, and thought their introduction would mean struggle, and yet that it was only by such struggle of conscience that a complete national character could be formed.

When Mr. Inman wrote the sentence I am about to quote, inclosing, he doubtless had especially in mind Mexico, where for years we were friends and colaborers. "The appeal of Judge del Toro seemed to typify the appeal that is coming from educated leaders all over Latin America who have lost faith in the state church, and are earnestly longing for the coming of a new religion which shall champion education, vitalize national and personal life, and furnish power for the fighting of those ethical battles which are pressing so hard in all parts of Latin America."

The more I am provoked, the more I must keep silence.

THE GREAT FINDER.

Sermon by the Rev. Dr. D. F. Fox of Pasadena at the Annual Meeting of the Southern California Congregational Conference at Long Beach.

The Son of man has come to seek and save that which was lost.—Luke 19: 10.

This is a striking sentence. There are only two things that can be said about it. It is either an assertion of stupendous impertinence, or it is the statement of a stupendous truth. Anyway you take it, it is stupendous. Christ is here telling us why He came. He is setting forth the purpuse of His mission. "The Son of man is come to seek and save that which was lost."

Why should He make such an announcement? Has some sullen night invaded the world and is the pathway lost that people cannot find it? Has some strange, pitiless frenzy drenched the face of mankind till they cannot see? Have they lost sight of the home to which they belong? Has some dishonesty stolen the world's pockets empty? If so, I think we will have to listen to Christ. That is my judgment. I do not see how we can help it. This amazing sane Christ, who always acted as if He was walking on the ground; who never talked empty things; who never seemed visionary, has to be heard when He tells us that the purpose of His coming was to seek and save the lost.

Now the story of great discoveries is one of the fascinating chapters of history. To discover a hemisphere is a great vocation. To find a pathway around the pathless waters is a great achievement. Finding mountains and rivers is very consequential. But there are no new continents to be explored. The American flag has been planted at the north pole. We cannot do much more in the way of discovery today. Then, too, continents cannot feel the thrill of life, or the touch of death. Rivers care not whether their sources be found or unnoted. Mountains do not moan because no one climbs their heights. Thrilling as is the discovery of a new continent, no discovery, no find, touches one as the thrilling discovery, the strong quest, when a man dug into the jungles and loneliness, the dark despair and the unfathomable menace of a black continent to find a man. Hunt him, one man, in a continent greater than America—one man. What is it that makes Stanley's discovery of Livingstone have what no discovery of Columbus ever had? Just this: Livingstone had a heart; it could break. He had a life; it could be lost.

Here is this discoverer Royal, the Son of man. Why Stanley went we know. Why Columbus set forth we can surmise. But why did Jesus come farther than the farthest star that ever shot its lonely beams? Why are his feet worn with travel across the spaces? Why are His hands hard with the attrition of feeling along the walls of the universe? What is He doing? Hunting the lost? Who is lost? What ails the world that he who kings it over heaven came to hunt up the lost? "The Son of man is come to seek and to save that which is lost."

I wish to speak then for a little while, speak to your hearts and brains combined if I may, speak not "at you," but to you and with you, if God will help me and you will listen to me and pray for me, about three items. I wish to speak of how Jesus came to look up the world's lost hope, the world's lost ideal, and the world's lost man. Ulysses never never did anything so daring. No polar expedition ever went so far afield as did He who came to seek and save that which was lost.

Hope Lost.

What are the world's real commodities? Gold, silver, gems, continents? No, these are not the big things. These are mere jingles for a baby to wear. One of the real commodities of the world is hope, and when Jesus came hope was lost. The Rubaiyat of Omar Khayyam is a poem of a red rose, a tavern, a potter's wheel and a potter's misformed vase. Its meaning is this: A man, a philosopher, a dreamer, a poet, has gone every whither and asked, "Is there a road to get out of this town?' Is there a tomorrow? Have you heard life's great melody played? Where is God? That is how he went out. And when he returned he shuffled, looked down, was sobbing. He could not find anybody, he could not find anyhow, he could not find anywhere, he could not find any road. There he is, the embodiment of anguish, chin deep in despair. All he found was here and there a tavern, and in it a jug of wine. Of all dreary monotony that ever shook with sullen tread the music out of life, the dreariest is this, "Hope is gone." Who masters it over the world? Fate. Why are we here? Don't know. Where are we going? Nowhere much. Why do we stay? Can't tell. Can't find out. Nobody knows. What shall we do? Go to the tavern, and from the tavern there comes the laughter that makes heaven's heart ache. The worst litany of sorrow is the empty life. Sky is empty, no star of hope. Laughing to make you think they are not crying. Face wreathed with smiles to try to hide the anguish of the heart, jocular to hide the unjocularity of the soul,—that is the world when hope is gone. That is the world of Roman civilization, of Greek culture to which Christ came. He found no hope anywhere.

Now take up any one of the four or five books that record in suggestive sentences the story of the search of this great Finder. You will find that story everywhere ablaze with hope. You cannot read the pages of Matthew, Mark, Luke or John without somehow humming a tune; everybody got hope when Jesus came. Women and children, fathers and mothers, publicans and sinners, fishermen and carpenters, traders and farmers, all got hope when Jesus came, and it is because He came to look up the lost hope of the world that He will never be forgotten.

Ideal Lost.

Again, Jesus came to look up the world's lost ideal. I do not speak at random. Every student of history will stand sponsor for my statements when I say that before the advent of Jesus, the world's ideal was to hurt, to leap at, to hack, to scar, to maim, to kill. Read the commentaries of Julius Caesar. Listen to the infernal cry of the carnage of battle. Behold the captured leader sent to Rome to be the spectacle on a Roman holiday and then to be thrown to the wild beasts. That is what Rome called success. The man who made people say "ouch!" the loudest was the biggest. Triumphal arches were erected to commemorate the deeds of those who hurt people. If you hurt lots of folks you got a monument. If you were gentle nobody knew you. That was the ideal of the world when Christ came. When Alexander crossed the Hellespont, when the son of Philip of Macedon crossed Asia, did he go to civilize people? No! He went to kill them. What age is this? A. D. 1916. What are men saying? Get ready. Hire out, organize, prepare. Why? Because the nations of Europe are engaged in the most terrific battle shock the world has ever known. Nobody seems to know why, nobody seems to know what the

outcome will be. We have been making peace gifts and signing peace treaties and building peace palaces, and all the while we have been preparing to kill, to hurt, to destroy, and now the world is engaged in a war which makes all peace palaces stand as a mighty monument to the hypocrisy of the nations. The world's ideal is lost. We haven't learned yet why Christ came. One of Bunyan's finest characters is Mr. Help who puts steps under the feet of a Pilgrim and helped him out of the slough of despond. Yes, Christ was right. People need help. They need the helpful mercy of a mother's kiss. the nelpful blessing of a father's love, they need helpful friendships and kinships. That is why the cross is so magnificent, so sublime. It means help for the world.

Man Lost.

Finally, Jesus came to hunt up lost man. Man was lost. What did Rome mean? A government that owned the world. What did man mean? A cipher. There were no integers. When Christ came, man had been lost out of the world. He did not count. He was there at the command of a Caesar to step up and die, to throw himself off the cliff, to fall upon his sword, to come forward and get killed. What was man? Nobody. He was lost.

As I take a broad sweep of human history, as I look out upon men in the stress and strain of modern life, I am impressed with the fact that many of them are lost. The fifty-seven bank presidents in Leavenworth penitentiary are not there because they are feeble-minded; they are there because they are feeble-moraled. They are lost. The sweet-mannered, well-groomed gentlemen, who by false balances defrauded the Government out of millions of customs duties on sugar, were not illiterate,, they were lost. The men who grow rich looting city treasuries are not deficient in reading, writing and arithmetic, they are lost. The colossal crimes against the state are not being committed by ignorant foreigners, they are planned and perpetrated by men who have graduated from our high schools and universities, but who are lost. The man who speaks fluently Spanish, French, German and English, but who cannot tell the truth in any one of these languages, may be a linguist, but he is a lost linguist. Education that is simply intellectual and not ethical and moral, is a poor, one-legged kind of a thing that will cripple the individual and in time collapse the nation.

There are multitudes around us who are lost, who need some one to help them back to a clean Christian life. They are entrenched in their vices, entangled in their iniquities, and ensnarled in their transgression. Their souls are shriveled by greed, their hearts are murderous with hatred, their lips are blistered by obscenity, and their tongues are blackened by blasphemy. They are infirm of purpose, deficient in discernment, weak in will power and sodden in worldliness. Our valuation of the gospel, our estimate of the worth of men, is determined by what we do for their salvation. The gospel can make something worth while out of a Matthew, a Peter, a Paul, an Augustine, a Bunyan and a Gough. The jewels in the crown of Christ are the men and the women He has saved from the lowest depths of dark despair. The good shepherd giveth his life for the sheep. Away into the distant, lonely hills he goes, through the dark days of temptation, away from the exhilaration of applause, to find the lost. And when he findeth he sayeth, "Rejoice with me, for I have found my sheep that was lost." Under the cross of Christ there are no moral incorrigibles, no incurables. The gospel I preach is this: No man need despair. The word despair has no place in the vocabulary of the gospel. My brother, listen: There may be much against you, but remember, the Son of man came to seek and to save the lost, and because this is so God is for you. In all the amplitude of his grace, in all the omnipotence of his power, in all the plentitude of His mercy, God is for you. And if God be for you, who can be against you? The sin you hate He hates. The vice you loathe He despises. He is able to save to the uttermost. Ask the Savior to help you.

Men born to physical defects overcome these. Men born to slavery overcome their handicap. We overcome the obstructions of nature; we bridge the estuary, we tunnel the mountains, we convert deserts into Edens of fertility. We turn the stumbling-blocks into stepping-stones of higher usefulness. The knight in King Arthur's court had gone wrong:—

> But being young, he changed
> And came to loathe his crime as traitor,
> Slowly drew himself from his old dark life,
> And fell at last in the battle fighting for his King.

You can do that, my brother. By the grace of God you can do that. God is infinitely patient toward men who are strugling toward moral manhood:—

> For like a child sent with a fluttering light
> To feel his way across a gusty night,
> Man walks this world: Again and again
> The lamp may be by fits of passion slain,
> Bt shall not he who sent him from the Door
> Relight the lamp once more and yet once more?

The bruised reed he will not break, the smoking flax he will not quench. Make your frailty your plea, make your need your argument. The spirit helpeth our infirmities. The Son of man came to seek and to save the lost.

Now you think of it, it is so tragically easy to lose a man, even today! Where is he lost? In the jungles, in the mountains, in Africa, in Patagonia? No! He is lost in society, in business, in his profession, in his store, on the streets, in his study, at home. But Jesus came down the street with a smile of wonder on his face seeking the lost. I did not know He cared so much. Hunt us up this evening, O Great Finder, one at a time, hunt us up! And as we sit around Thy table may there be joy in the presence of the angels of God!

MINISTERS' RETREAT AT AVALON.

Beautiful Avalon by the Sea has come to have a new and sweet meaning to many of us dwelling in the Southland. There is a tradition, that has also come to have the force of powerful expectation, that the minister after the strenuous weeks culminating in the passiontide, is depleted in all his nervous energies, with dire need of recuperation for body and spirit. Therefore for four successive summers, we privileged pastors of the Pilgrim churches have taken train and boat, the day immediately following Easter, for Catalina Islnd. There the telephone cannot search us out, the wooing of warring voices of the busy world cannot reach us. With the waves gently lapping the shore, and the hills luring the tired mind to its rest, where all is beautiful and serene in nature, and with friends of like mind for communion, our affections genially stirred by the kindly hospitality in the homes, we love to gravitate toward this "retreat" as a swallow to its nest,

or a child to its mother at night.

This year with the importunate invitation to other gatherings soon to be held in Long Beach and Los Angeles, the number of those attending was considerably reduced, yet the quality was very high, we who were there fondly believe, some thirty-five or forty being present during the whole or part of the time. The new pastor, Rev. T. M. Price, and wife were on hand with wide open smile and hearts to give us welcome. And there was repeated that amazing expression of hospitality in the people, so lavish and genuine, that always calls forth expressions of delight and wonder. They open their homes and hotels to us freely, the church is put at our disposal, Mr. Burnham treats us to the delicacies of his expert refectory, they take us in the glass bottom boat across the marine gardens to the picnic grounds, and in spite of wasting fire and storm, dare to make us feel that we are indispensable to a happy year for the people of Avalon.

Exponents of liberty as we claim to be, yet the mind craves a certain measure of sameness as a means to its rest and composure. It is a well established method now that the mornings, in the church, or more likely on the hillside, shall be given to discussion; the afternoon to idle wandering or other recreation; the evenings to devotions and addresses in the church. Refreshment for the spirit is the dominating motive. The talks and discussions center about certain more or less brief and informal presentations by stated speakers, but are always "subject to change without notice." It is to be noted that they almost uniformly move along a high level. The peculiarity here is the heart quality, men bringing from the laboratory of experience their treasures, new and old, which few other ears are ever allowed to hear. There is a democracy of fellowship, too, and a sincerity and abandon of expression, scarcely possible in other communions, where men are consciously or unconsciously mentally schooled to defer to authority. Some of our young fellows new to Congregationalism especially prize this.

A recital of the themes will indicate the lines in which our interests and sense of need mainly came to the front. Of course it should be said that matters of method are largely excluded in the public comment, as it is realized that they come to the fore in numerous other gatherings. For instance Dr. James Campbell, our nestor at Avalon, spoke upon "Fellowship in the Spirit"; Rev. John L. Maile upon "Unity and Variety of Christian Experience"; "The Minister and His Problems by Dr. D. F. Fox; "Evangelism" by Rev. John Toomay; "Spiritual Needs of the Hour" by Rev. Ralph B. Larkin; "Deepening of the Spiritual Life of the Minister" by Rev. George M. Morrison. And there were other subjects of like nature.

During the four years, the moving spirit in the meetings has been Dr. Campbell with whose pastorate there have been connected all the series except this last, and then also, his vital force was not abated. The ministers could do no other therefore than to embody their sense of indebtedness and love to him in the following resolutions:

"Whereas, the course of church events brings inevitable change in the pastorate, and recognizing that the formal pastorate of Dr. Campbell at Avalon has been followed by his informal oversight on this field which is now terminated by the arrival of his successor, resolved, that on this transitional occasion, we, the ministerial guests of the Avalon Retreat, do hereby express our sincere and hearty appreciation of the efficiency in devising and ability in executing the hospitable features of the retreat as fulfilled during the several years by Dr. Campbell and so generously sustined by the people of the Avalon Church. Resolved further, that we wish and pray for an opening way for Dr. Campbell into rewarding work by pen and voice, and for the Avalon community a complete resurreciton from the ashes of conflagration; and for the church a going forward into the enlargement of life and further advance into the Kingdom of God."

Meanwhile we look forward to Avalon next year!

Los Angeles, Cal. CHESTER FERRIS.

SOCIAL AGENCIES CONFERENCE.

Charles N. Queen.

The greatest Conference of Social Agencies ever held in California occurred in the city of Los Angeles May 1-5, during which time 6 general sessions were held, 23 sectional meetings considering 10 separate phases of social work, 6 luncheons with carefully prepared programs, and then the Conference dinner.

The State-wide interest in social service is indicated by a registered attendance from over the State aggregating almost a thousand. The local interest was determined by the sum total of all who attended the sectional meetings any one day, which was announced from the platform by the moderator, Dr. Milbank Johnson, as being above 4,000.

Not every one appearing on the program was able to give expert information, but the list of speakers did include a goodly number of revealing persons who brought things to view needful for study. From out of the State came Alexander Johnson, bringing mature judgment and expert advice on the treatment and care of the feeble-minded. Hon. Harry Olson, Chief Justice of the Municipal Courts, Chicago, was listened to, and his message was studied by the Conference members with more than ordinary intensity of interest. Indeed, his presentation of the questions of disease and crime and the sickened condition of society was made with that arrayal of facts, experience and wisdom that constituted him the leading character of the Conference. Along with these two the Rev. Scanlan, director Boston Catholic Charitable Bureau, and Dr. Wm. T. Foster, President Reed College, Portland, Oregon, were interesting and listened to with eagerness.

In this manner the whole program might be written up, including the participants of every conference, and those who rendered musical numbers as well. It was a meeting of intensified study and interest in the many subjects considered.

Out of the many subjects considered some conclusions were voiced by resolution, as in that of the sterilization of the feeble-minded and inefficient, advising the passage of a law authorizing this treatment of such classes. The supervision of the charities of municipalities was advised; the enforcement of the Redlight Abatement Act, the use of lands in Napa county for honor prisoners, evening classes for the training of American and immigrant illiterates, were counseled and advised by resolution.

The Conference went on record upon the abolition of the sale, manufacture and distribution of alcoholic liquors. There was no question in the minds of all the workers and students of the place alcohol held in the production of crime, poverty and distress.

Feeble-mindedness held a large place in the counsels of the Conference, and it was advised that the State should establish a maroon colony, to be located in Southern Califor-

nia, with the recommendation that the Whittier State School be considered as a location; and along with this and other resolutions came the conclusion that the indeterminate sentence was to be advised.

The organization and development of a school for exceptional children, requiring special direction and control, was approved. As a matter of fact, the public schools as a social agency was broadly and comprehensively studied in some of the sectional meetings, and the belief is that another State Conference will organize a section to specialize upon the possibilities of social service to the child, the home and to society through the public schools, considering the teacher as a proper and normal social mediary. This was further emphasized when a resolution advising the appointment by school boards of a psychologist for schools to consider the condition of the children attending, with the hope of early eliminating the feeble-minded, the deficient, and otherwise unfit for the ordinary schoolroom and teacher.

The church and social service, and education for social work, were handled in two largely attended and wide-awake sections. In this way the church was reckoned an important factor in the ethical, moral and spiritual development of society, expressing itself in all those social agencies having to do with human help.

E. C. Bradley, of Berkeley, was chosen President for the succeeding year. Mrs. Benjamin Goldman of Los Angeles was selected as First Vice-President, with W. Templeton Johnson of San Diego, Second Vice-President. Stuart A. Queen was continued as Secretary, and Miss Mabel Weed of Berkeley was chosen as Treasurer. The meeting of the next Conference will be held in Oakland.

The great human call is for society in its varied channels and activities to minister to those who are in need. That call is being realized with a growing consciousness. The desire is to serve, to go among the needy folk, to elevate the race. Such a meeting as the above removes the obstacles, clarifies the social atmosphere, creates vision whereby any needy folk are seen as they are and as they may become. Human betterment must obtain when so many men and women are applying their gray matter to the conditions about which any class or group are hedged, or their possibilities limited. The social note is for the uplift of the unprivileged and the improvement of all.

THE NEXT YEAR BOOK.

We are informed by the Secretary of the National Council that the Year Book which last year was issued May 15 will not appear for several weeks, an unexpected cause of delay having arisen in the inability of the paper mills to ship the required sort of paper.

The full summaries are substantially completed and will shortly be published. The membership of the Congregational Churches January 1, last, was 780,414; a net gain of 17,232 over the preceding January. This gain has been exceeded only a few times in the history of the denomination and never since 1895. The total admissions last year were 70,026; the largest ever recorded in our fellowship. Of this number 43,167 were received on confession of faith as against 40,787 the preceding year. The highest number ever received on confession in any past year was 41,156 in 1887. The average for the intervening 30 years has been about 30,000 annually.

He who wishes to secure the good of others has already secured his own.

Among The Churches

San Bernardino.—The corner stone of the new church was laid May 14. Rev. H. H. Wikoff gave an inspiring address. The new plant is to cost about $36,000. Seventeen new members have recently been received. The First Church has assumed the work of Bethel and maintains Sunday school, Christian Endeavor and evening service at the latter church.

Campbell.—This year we united Children's Day with Mother's Day, thus making it easier for the boys and girls toward school closing time. Fourteen passed through the "Golden Gate of Faithfulness," being present at Sunday-school for a year without missing—over 10 per cent of the Sunday school! We sang a "Mother's Day Hymn" written by the pastor, a copy of which was in last week's Pacific, and which, by the way, is copyrighted. The church was very prettily decorated, great bunches of carnations adding to the effect. Two joined on confession of their faith. The day was fine in every way.

San Mateo.—The annual meeting was held on May 9th. The regular routine of business was transacted. Reports indicated that the financial condition was the best ever, a beautiful spirit of peace and harmony prevails among the members. The church is growing. Mr. Dickie gave an instructive lecture on "The Idols of Monifeith." Sixty persons were present. The ladies served refreshments. On April 30th the officers and teachers of the Sunday school made a house canvass of the town resulting in the finding of many new families for the church and new children for the Sunday school. Mothers' Day was observed both morning and evening the pastor preaching to mothers in the morning and to fathers in the evening. There was a large attendance at both services. A special feature was a mothers' chorus choir assisted by Mrs. Eldridge of Pasadena as soloist.

Los Angeles, Park.—Do you remember the old-fashioned surprise parties, and do you have them any more? That was the great delight that came to the pastor and wife of this church on a recent evening. Knowing that their residence had been changed to 1427 Calumet Ave., the people gathered in force and took the house by storm. The housewife was busy at her ironing when the self-invited but very welcome guests came trooping in. And when Mr. Ferris came home from an evening of calling it was to find some of his friends awaiting on the porch. With music on the lips and at their finger tips, games a plenty, and abundant refreshment for the inner man, brought with them, it was a most happy occasion. There are few better ways than this good old-fashioned method for a people in these busy, rushing days to express their kindly friendship for the minister and his family. It can only increase the intimacy of affection and good feeling in all their relations henceforth.

Lodi.—W. A. Schwimley, Pastor. The work of the First Church of Lodi has been very aggressive during the past two months. Passion week services were held, conducted by the pastor, culminating with a great service on Easter Sunday, at which time there were twenty-two received into church fellowship. The Oratorio, "Christ the Victor," by Dudley Buck, was sung by the large chorus

choir of the church. On April sixth a beautiful Austin Pipe Organ was heard for the first time, at an "artists' recital." There were eleven hundred and ten people crowded into the building for that service. Then on the Sunday following, April ninth, the organ was formally dedicated to the worship of God and uplift of humanity. Dr. L. D. Rathbone preached the dedication sermon; the pastor had charge of the evening dedicatory service. This organ was made possible by the kindly gift of one thousand dollars by Mr. Carnegie. The pastor raised the balance by popular subscription, and it is now wholly paid for, and the church is practically out of debt. At the present writing the three churches of Lodi are united in an evangelistic meeting, led by the Fife Brothers Party of Plymouth, Indiana. The church is prosperous under the blessings of God.

HOW A PASADENA PASTOR MAKES USE OF THE NATIONAL COUNCIL STATEMENT OF BELIEF.

It is a good thing for the members of a church to know the things for which the church stands, and to become thoroughly familiar with some comprehensive statement of its belief. So reasoned Dr. D. F. Fox of the First Church of Pasadena, and even the casual visitor is impressed with the familiarity of his congregation with the Confession of Faith adopted by the National Council of Congregational Churches at Kansas City in 1913. Copies are pasted inside the covers of the hymn books so that the Confession may be repeated in concert at every morning service. In a large pastor's class during the weeks preceding Easter, as a part of their preparation for church membership the young people were supplied with copies and asked to commit the statement to memory. Copies were also distributed in the Bible School to those who desired them and some of the classes made a special study of the points set forth.

At the Go-to-Chuch service last Sunday morning the pastor developed the following outline of the Confession:

Points of belief.

a. The Fatherhood of God.
b. The Divinity of Christ.
c. The Reality and Guidance of the Holy Spirit.

Purpose of the Christian.

a. To know the will of God.
b. To do the will of God.

Mission of the Church.

a. To proclaim the gospel.
b. To exalt the worship of God.
c. To encourage education.
d. To promote justice.
e. To further the cause of peace.
f. To deepen the sense of human brotherhood.

Aim of the Church—

The evangelization of the world.

Expectation of the Church—

a. Final triumph of righteousness.
b. A glorious immortality.

In introducing his theme the pastor declared that no man-made creed could hold all the things that every Christian believes, but that all may agree in this brief summarizing of the fundamentals of Christian faith.

As the first topic was presented a little maid sitting on the front row in the gallery was asked to repeat the paragraph concerning three points of belief. She rose without hesitation and repeated, "We believe in God the Father, infinite in wisdom, goodness and love; and in Jesus Christ His Son, our Lord and Savior, who for us and our salvation lived and died and rose again and liveth evermore; and in the Holy Spirit who taketh of the things of Christ and revealeth them to us, renewing, comforting and inspiring the souls of men."

The Purpose of the Christian was set forth in the same way, a lad from a large class of boys on the back seat giving the second paragraph: "We are united in striving to know the will of God as taught in the Holy Scriptures, and in our purpose to walk in the ways of the Lord made known or to be made known to us."

As the sermon progressed to the third point, a little girl's voice came from the opposite side of the gallery repeating the six points of the Mission of the Church: "We hold it to be the mission of the Church of Christ to proclaim the gospel to all mankind, exalting the worship of the one true God, and laboring for the progress of knowledge, the promotion of justice, the reign of peace, and the realization of human brotherhood," and a second boy contributed in its place the final paragraph, "Depending as did our fathers, upon the continued guidance of the Holy Spirit to lead us into all truth, we work and pray for the transformation of the world into the Kingdom of God; and we look with faith for the triumph of righteousness and the life everlasting."

The pastor defined so clearly the belief, the aim, and the mission of the Christian, and the young assistants gave their parts in such a simple, earnest, reverent manner that the unconventional service made a deep impression on the hearer; and one could not help feeling that the whole church must be strengthened by this emphasis on the great things for which it stands.

NOTES AND PERSONALS.

The Rev. E. J. Singer had the pleasure of receiving four persons to church membership at Benicia before he left there to take the work temporarily in the Sunset district in Southern California.

The Rev. W. N. Burr has taken charge of the Little Lake Church, Hemet, Riverside county. Mr. Burr hopes to find time in this quiet fruitranching community to write some for The Pacific as aforetime, and we hope so too.

The Rev. Dr. Van Horn went East Monday, and will be absent about six weeks. The pulpit will be taken during his absence by the Rev. Mr. Donat who came recently as assistant and as director of religious education and other activities.

Next Monday at the meeting of the Congregational ministers of San Francisco and vicinity the address will be given by the Rev. B. C. Preston of Palo Alto. It will relate to the series of Sunday evening addresses which he has been giving on the topics selected in the referendum to the people of Palo Alto.

A GOOD TIME COMING!

The semi-annual meeting of the Northern California Women's Home and Foreign Missionary Societies will be held in the Sebastopol church on Friday, June 2nd. A

most interesting program has been prepared.

If 50 people attend from points outside of Sebastopol, the Southern Pacific will give rates. Secure from your local ticket agent a certificate which will entitle you to one-third fare on the return trip. Tickets will be on sale at all S. P. offices from May 31 to June 2 and good until June 5th.

From San Francisco and vicinity, take the Sausalito ferry at 7:15 a. m. for the only direct train to Sebastopol. Entertainment over night provided for all who will stay for the evening meeting.

Make this a real holiday outing. Picture the delight of that early morning ride through the beauties of the Northern Peninsula; the glimpse into the life of the country parish; the meeting with all the good Congregationalists of that fertile region! What if you do get a little tired, will not the experiences of the day be worth it?

Last year we were "doing" the Exposition about this time; let us, this year, go out and encourage the country churches by our presence, thereby showing that we appreciate their hospitable invitation.

SOUTHERN CALIFORNIA CONFERENCE DIRECTORS AND COMMITTEES.

New Members of Board of Directors: Revs. W. O. Wark, R. F. Carter, P. F. Schrock, C. Shepard, H. B. Mowbray, J. E. Berry, J. B. Toomay, Messrs. H. G. Sloane, H. Ford and D. A. Schweitzer.

Benevolence Committee: The Moderator as chairman, Mrs. E. C. Norton, Revs. L. P. Hitchcock, H. B. Roberts, G. M. Morrison, P. H. Ralph, Miss Emily Barrett, Mr. L. W. Keister, and Mr. E. C. Harwood.

Sunday School and Religious Education: Revs. E. H. Willisford, F. E. Knoff, E. R. Fuller, Miss Helen Babson, W. H. Porterfield.

On Indian Affairs: Levi Chubbuck, Miss Anna Meeker, Miss Helen Blake.

Ministerial Relief: Revs. L. P. Hitchcock, J. H. Mallows, N. T. Edwards and Mr. M. T. Gilmore.

On Young People's Society of C. E.: Revs. H. B. Mowbray, F. L. Holmes, W. H. Hannaford, Miss E. Johnson and Paul Brown.

Com. to Rep. Conf. in State Church Federation: The board of directors, superintendent, gen. missionary, moderators and scribes of associations.

Program Committee: Moderator, Pastor of entertaining church, Dr. W. H. Day, Dr. D. F. Fox (Chester Ferris, alternate), Dr. J. H. Williams.

Com. On Invested Funds: Messrs S. H. Herrick, G. W. Marston, A. J. Crookshank, C. H. Toll, John P. Fisk, M. T. Gilmore, A. M. Dole, F. M. Wilcox, W. Beach.

Com. On Evangelism and Fellowship Meetings: Revs. J. H. Lash, J. G. Ruoff, F. C. Reid, H. B. Mowbray, N. F. Sanderson.

Of law there can be no less acknowledgment than that her seat is the bosom of God, her voice the harmony of the world. All things in heaven and earth do her homage—the very best as feeling her care, and the greatest as not exempted from her power.—Richard Hooker.

If we would go to heaven in eternity we must accustom our thoughts to go there often in time.

No one can be provident of his time who is not prudent in the choice of his company.

It is almost the definition of a gentleman to say that he is one who never inflicts pain.

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